

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

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## PERFECTION.

BY ELDER JOSEPH SILVER.

There are many religious people on the earth in these times who profess to understand the principle of perfection; but when we come to examine their ideas on the subject and look into their actions, we have reason to believe that their knowledge in regard to that principle is very limited.

Perfection, in its extended sense, is that which is beyond improvement; but we do not wish any one to infer from this that we believe it possible for any person in this probationary state (to say nothing of the next state,) to advance so far. Such a thing is utterly impossible. Still, perfection in a degree can be attained to here, there being different degrees of perfection as there are different degrees of glory. Says Paul the Apostle to the Gentiles—"One star differeth from another star in glory;" yet each star is perfect in its sphere, answering the end for which it was created. So also it may be with man upon this terrestrial sphere, providing he plays his part well,—we mean that part assigned to him by his Maker; for, indeed, every man has a something appointed him to do; and if he faithfully and wisely performs that something, thus acting out his part in the drama of life, he is fulfilling the measure of his creation and is tending upwards to relative perfection.

Take for example the following illus-

tration:—Mechanism in all its ramifications can be considered perfect; as, for instance, the watch or timepiece. It must be perfect, otherwise it could not perform its movements aright. So it is with the huge engine of 1,000 horse power: if its internal functions do not perform their parts well, it cannot be said to be perfect; but if well, then the term perfect can be applied. Thus it can be said that some men have perfected themselves in the construction of many kinds of machinery. As this is the case in temporal matters, so it is also in regard to spiritual.

Now, in order to become perfect, man, in the first place, must endeavour to find out precisely the part he is expected to perform; and in doing this, it will not do for him to act independently of God or his ministers; for if he does, he will never succeed, and consequently never attain to any degree of perfection. God is the fountain from which is derived all intelligence. Man, therefore, is required to draw from that fountain.

There are two principal streams emanating from that fountain; one is the Holy Spirit, and the other is the holy Priesthood, both acting in concert. From these two principal streams emanate others—streams of pure intelligence, wisdom, and counsel; so that if man does not realize the part he is required to act

in order to gain perfection, it must be because he has not sought after it, there being ample means within his reach of ascertaining God's will concerning him. God, it would seem, had at one time great confidence in his servant Job; for, in addressing his Satanic Majesty on one occasion, he said, "Hast thou considered my servant Job, that there is none like him in the earth, a PERFECT and an upright man, one that feareth God and escheweth evil?" From the foregoing we learn that Job was "perfect" in a certain sense. Being a servant and Saint of God, he felt it his duty to submit himself to God's control and government by obeying his laws and requirements. He kept himself, while in favour with his Creator, aloof from the wickedness that surrounded him. In his doings and sayings it was manifest that he was actuated by the purest of motives; therefore, while he maintained his dignity as a servant of God, it could with propriety be said of him that he was in a degree "perfect." But he did not attain to that position without the study and practice of the elementary principles of the Gospel, any more than a person can become perfect in any science without first learning the rudiments or elementary principles of the same.

Paul exhorted the Hebrew Church to go on unto perfection; but he did not do so without knowing that they had commenced with the first principles of the Gospel. Those whom he addressed had believed in the Divine mission of the Great Apostle (Jesus), and had sworn to obey his laws coming through his ministers of salvation. They had entered the school of inspired Apostles and Prophets, and were bidding fair to learn correctly the principles by which they could become perfect; and Paul, being their minister, did all in his power to urge them to go forward, knowing that if they had acquired a perfect knowledge of the first principles, they might by diligence and perseverance get to know and perfectly understand more advanced and greater principles, and thereby attain to a greater degree of perfection. And whoever wishes to become in any way perfect pertaining to heaven and heavenly things must, like them, believe in, and practice the pure principles of the Gospel of Christ, beginning at the commencement, and gradually but surely advancing from

one degree of perfection to another, continually adding knowledge to knowledge.

Jesus once said to his disciples, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." Now, if perfection in a degree is not to be attained here on this earth, Jesus made a great mistake. But no: his doctrine in this respect, as in every other, was correct and pure. The Apostles, having been instructed by the Great High Priest (Jesus) in the various parts they were required to perform, and having the aid of the Holy Ghost, had every facility for becoming perfect in their various callings and spheres. They were called to the Apostleship, and could maintain the dignity of that holy office by holding it sacred. By virtue of the Apostolic Priesthood, they had the right to preach, baptize, lay on hands for the gift of the Holy Ghost, ordain others to the Priesthood, organize churches, preside over Churches, establish believers in the faith, &c. In all these things the Apostles could be perfect—perfect in discharging all the duties of the Apostleship. If, then, it is the privilege of Apostles to become perfect, why not Elders, Priests, Teachers, Deacons, and members labour to become perfect in their callings and spheres? This is the prerogative of all the officers and members of the Church of Christ. If it is not, why are we placed here on this earth? We have been placed here by a wise and beneficent Creator for a wise and glorious purpose; and that purpose is that we may work out our different degrees of perfection, unless it be as some suppose, that we are mere creatures of chance. But no; such is not the case. For instance, was it chance that placed the eye in its proper position in the body to guide the motion of the hands and feet, &c.? Certainly not. We must be—we are, in the economy of our Father, placed here to prepare for a much greater and more exalted state of being, where there will be found a much wider sphere of perfection.

Brigham Young, the Prophet of God in these days, says—"When we use the term perfection, it applies to man in his present condition as well as to heavenly beings. We are now or may be as perfect in our sphere as God and angels are in theirs. But the greatest intelligence in existence can continually ascend to greater heights of perfection." (See *Journal of Discourses*, Vol. I, page 93.)

## REIGN OF RIGHTEOUSNESS.

BY ELDER DANIEL BONELLI.

There are certain ideas, hopes, and expectations connected with the religion of the Saints, which appear to be the peculiar property alone of the votaries of truth and recipients of constant revelation; and no other people have ever, even when blessed with kindred notions, looked forward to the days of their realization with much fervency, while they were ever fondly cherished by the Saints of all ages.

What little information we possess concerning the Saints of ancient times suffices to instruct us that they had a vivid hope of the approach of a time when the iron rule of the usurper's oppressive hands should be broken and a reign of righteousness established in the midst of a people bowing with undivided, devotional submission to the dictations of the God of truth. How explicit the the revelations were which they had concerning such distant events, we cannot accurately define; but they must have been plainer than is usually supposed, otherwise they would not have had such power to determine the mundane career of their possessors as their history evidences, nor to produce such admiration as their writings and prophecies exhibit. But however ardently they may have longed for the realization of the fond scheme of their hearts, it was reserved to be witnessed by a generation far beyond those times—yes, beyond the many ages of darkness and apostacy which had yet to be allotted to the world, to amplify the demonstration of the impotency of human schemes, systems, and governments in producing the happiness of humanity. Those ages, visible to the views of ancient Prophets as future times that must intervene ere the glories of Jehovah's final work should be revealed, have now floated past on the sea of time; and we stand at the verge of the great millennial era as the generation that shall be privileged not only to see the great things that must supersede the brightest and most wonderful demonstrations of Jehovah's power on behalf of his people in departed years, but to enter into the work of God, to be co-operators with the omnipotent Leader

of the world's destinies, and to aid in accomplishing his final purposes in the earth's redemption. We are permitted to share the sentiments of the Prophets and Saints in by-gone Gospel dispensations, and of the angels in exalted spheres of glory; and beyond this our spirits need be no more beclouded, nor our energies fade for fear of wearying procrastination of the all-important work; for the very principles that will rear the sublime and mighty structure of the reign of righteousness are now proclaimed in the world, exemplified in the order and organization of the Church of Zion and by the irrevocable decree of the Almighty destined to prevail in the nations' midst. The Church that is destined to link the end of time to eternity—to grow and progress in stupendous magnificence, is now upon the earth, emitting rays of celestial intelligence, thereby dispelling the traditions of apostate ages, even as the "king of day" dissipates the mists of a summer morning.

In the doctrines, practices, and organization of that Church shines the opening morning of a brighter era. Her principles draw the children of God with a loving hand from the intricacies of the chaotic labyrinth of dreams and conjectures, lead them into the stern but substantial realities of a saved and infinite existence, and inspire them with noble aspirations to endless greatness, by opening the paths whereupon the same may be righteously and permanently secured. They are amply compensated for the dreariness of a sombre past by having a career unfolded to their view wherein they can develop and bring to bear every magnanimous impulse of the soul by engaging in the boundless work of God.

An attempt to depict in detail all the striking evidences of unrighteous government, violation of right, and digression from the laws of righteousness, would be essaying an impossibility. All the miseries of thousand mourning nations and all the dark deeds perpetrated through the space of perhaps sixty centuries must be conjured up and conglomerated to compile the mournful tale. The sins of this

generation corrode the foundation of society, and the condition of the world loudly declares that the interpretation of a perfect system is wanted—that a mighty hand must rear a universal and infallible stand for those to gather around who will submit to righteous rule. Mankind must be taught, by the voice of Jehovah's servants, the example of his people, and the judgments of the latter days, to love and venerate the religion of Jesus Christ, to feel its sublime sentiments, its philanthropy, and its all-enduring love, and to practise its heavenly virtues; and the purest and holiest, the most intelligent and maganimous—those in accomplishments and every degree of true greatness nearest to the great prototype of perfection, must rule in his dominions.

The superior must govern the inferior, as in heaven, where righteousness supremely reigns; and men must learn to control the powers and faculties that compose their being by the knowledge of the will of God and the understanding and profound veneration of "right," expel every turbulent feeling, and bow in cheerful submission to the principles and requirements of God's government. Then will the evils and woes of the world disappear; sin and sorrow, injustice and wickedness will be as unnatural and strange as righteousness at present appears in the world; and the great aim of the labours of God's servants will be attained, and nothing will ruffle the sacred peace and tranquility of the redeemed in the sanctified dominions of the God of righteousness.

## TRUTH.

BY ELDER DAVID JOHN.

"Truth is mighty and will prevail." Its design is to promote salvation. A man possessed of all the riches of the world must be in a miserable situation, if destitute of truth. Salvation cannot be procured but in connection with it; hence miserable will be the condition of all without it, for salvation brings happiness, either in this life or in the life to come.

A king enthroned in Gentile majesty, pomp, and splendour, having all the bounties of life at his command, is but weak, poor, and miserable, if he governs not himself and subjects by truth and justice; but a poor man as to the riches of this world is strong and happy, if in possession of truth.

"Truth indeed came once into the world with her Divine Master, and was a perfect shape most glorious to look on; but when he ascended, and his Apostles after him were laid asleep, then straight arose a wicked race of deceivers, and they took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds." From that time the sad friends of truth have endeavoured to gather it together, but could not find it, until its chief Superintendent from the mansions of glory authorized an holy angel to restore it to the earth. Thus the great fountain of

truth was again opened, and its key was given to the Prophet Joseph, which is now in reserve with his successor, and its power is felt among all the nations of the earth. Truth after truth is revealed, and will be continued to be made known; and at the second coming of Christ, he will bring together every "joint and member, and shall mould them into an immortal feature of loveliness and perfection." Then the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

"The truth is mighty;" but its power cannot be felt, unless in connection with agents. It is calculated to save; but it cannot save a single soul, except in connection with the living Priesthood. "Truth is light, and light is life," wherever it can be found; but that life cannot be sealed to be life eternal, unless in connection with God's authority upon the earth. Jesus said unto Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The same order must of necessity be unchangeable, and be brought down to the last generation.

By truth in connection with Priest-



hood, men have power to rebuke diseases and unclean spirits, to control the elements, and to open or shut up the heavens as brass. Truth enabled Jesus, Joseph, and all the martyrs of God to seal their testimony with their blood. The pains of death were outweighed to a certain extent by the force of truth that they possessed. Zeal connected with knowledge gave them, when brought to the test, power to overcome. Truth has prevailed with increasing influence since the restoration of the fulness of the Gospel, and yet it has the same force: its quantity is not diminished, nor its quality deteriorated or changed.

All should seriously set upon the search of truth, having their minds fixed with pure love towards it. He that loves it will take great pains to get it; but he that loves it not will not exert himself much to possess it; nor will he be troubled in the least if he should miss it. The majority of the religious world, so called, profess to be lovers of truth; but among those who persuade themselves so, very few can be found that love it for its own sake.

Whatsoever God has revealed is certainly true: it comes from the fountain of truth and knowledge, and no doubt can be entertained of the authority that reveals it; yet we are to embrace it, not only because we believe that it comes from a Divine source, but because it brings with it light, self-evidence, and the force of demonstration. If any one falls in love with any revealed principle before he discovers any proof or evidence to support it, it is owing to his inclination that way. Such a man is not led by principle.

It is a man's right to reflect upon truth, but not to change truth for error. If faith and reason are not to be exercised, then in matters of religion there will be no room for reason at all, but the son must inherit the opinions of his parent and walk the same low and degraded path, which leads the mind farther and farther into darkness; and at the end of his career he will be farther from the fountain of truth than when he commenced his journey. Many of the most important truths are kept unpractised by many through the force of prejudice, conceit, selfishness, habit, and worldly

interest; and the united forces of the nations, political and religious, sustain error dressed in white robes, and put to death the anointed of the Lord.

Tens of thousands now living have embraced different creeds and opinions, without the exercise of their own mental powers; and this will account, to a great extent, for the present state of society. Such superstition has poisoned the nations and confounded and divided mankind. Men have held the notion that to consult reason in religious things is a sin against God. Have we known any truth to be in opposition to reason? No; neither can it be. When a higher principle is revealed, it is not necessary to put aside reason; but by the exercise of that faculty, when touched with the light of the Divine Spirit, its beauties can be discovered far more plainly. But such is the state of millions of mortals, that they are led astray by error and intoxicated by imaginary theories, till they entirely mistake their own duties to God and to mankind. Paul says of such—"Professing themselves to be wise, they became fools;" and again—"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." But truth connected with Divine authority is calculated to restore the earth and its varied inhabitants so as to answer the design of the Creator.

A man cannot be made holy but in connection with truth. When Jesus prayed for his disciples, he said, "Sanctify them through thy truth: thy word is truth;" and continued he—"And for their sakes I sanctify myself, that they also might be sanctified through the truth."

A man must be interested in the truth before he can perceive its value; and he must feel its value and put it in practice before he can realize its virtue; and when he increases in virtue he will increase in holiness, and the most corrupt systems cannot corrupt his mind. He will gain power over every evil habit, and thus he will become powerful to redeem mankind from their degraded condition and break asunder the bonds of error that keep men drinking from the polluted fountains of superstition. Hence the promulgation of truth should characterize the actions of all men, especially the Saints of the Most High.

*The pen, in the hand that knows how to use it, is the most powerful weapon known.*

## HISTORY OF JOSEPH SMITH.

(Continued from page 669.)

[July, 1843.]

Three steamers arrived in the afternoon; one from St. Louis, one from Quincy, and one from Burlington, bringing from 800 to 1,000 ladies and gentlemen. On the arrival of each boat, the people were escorted by the Nauvoo Band to convenient seats provided for them, and were welcomed by the firing of cannon, which brought to our minds the last words of the patriot Jefferson—"Let this day be celebrated by the firing of cannon," &c. The visitors and Saints appeared to be highly gratified.

A collection was taken in the morning to assist Elder Hyde to build his house; and in the afternoon, Elder Hyde, on his own responsibility, proposed a collection to assist me in bearing the expenses of my persecution.

The meeting closed about seven, p.m. The day was pleasant, sky clear, and nothing tended to disturb the peace.

I extract from the *Quincy Whig*:—

"I left Quincy on the glorious Fourth, on board the splendid steamer *Annawan*, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat and the hearty welcome received from the citizens of Nauvoo on our arrival there induced me to return to each and all of them my own and the thanks of every passenger on board the *Annawan*, as I am sure all alike feel grateful for the pleasure there experienced. We left Quincy at half-past eight, and reached Nauvoo at about two o'clock, p.m., where we received an invitation from the Prophet to attend the delivering of an oration, which was accepted; and two companies of the Legion were sent to escort us to the Grove (on the hill near the Temple), where the oration was to be delivered. When we reached the brow of the hill, we received a salute from the Artillery there stationed, and proceeded on to the Grove, where we were welcomed in a cordial and happy manner by the Prophet and his people.

"The large concourse of people assembled to celebrate the day which gave birth to American independence, convinced me that the Mormons have been most grossly slandered, and that they respect, cherish, and

love the free institutions of our country, and appreciate the sacrifices and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains, and her natural advantages, a populous, wealthy, and manufacturing city.

"The services of the day were opened by a chaste and appropriate prayer by an Elder whose name I do not know, which was followed by rich strains of vocal and instrumental music. Then followed the oration, which was an elegant, eloquent, and pathetic one, as much so as I ever heard on a similar occasion.

"We started home about six o'clock, all evidently much pleased with Nauvoo and gratified by the kind reception of her citizens.

## A CITIZEN OF QUINCY."

Wednesday, 5th. I called in the Office and heard the testimony of my brother Hyrum before the Municipal Court read.

Judge Adams and Esquire Southwick returned from Warsaw; found but little excitement there. Esquire Southwick wrote a piece for the Warsaw paper in my defence and the justice of the decision of the Municipal Court.

The remainder of the day I was at home.

Thursday, 6th. I remained at home all day.

Governor Ford wrote the following letter:—

"Executive Department,  
Springfield, July 6, 1843.

"Joseph H. Reynolds, Esq.—Sir,—I have received your petition for a detachment of Illinois Militia to assist you in retaking Joseph Smith, junior, representing him to have escaped from your custody after having been arrested on a warrant granted for his apprehension. I have also received a remonstrance and some affidavits adverse to the prayer of your petition. I have also to inform you that I had heard, before your arrival in this city, of the escape of Smith, and rumours that he had been rescued by a military force. Deeming these remarks of sufficient importance to justify me in so

doing, I did, on the 4th day of this present month, despatch a trusty and competent person as my agent to collect information of the various matters contained in your petition; and you will, I hope, at once see the propriety of all action being suspended on my part until I can receive the most authentic and unquestionable information as to the movements complained of.

"I am, most respectfully, your obedient servant,

THOMAS FORD."

And endorsed on the back of it:—

"Mr. Backenstos.—The annexed letter to Joseph H. Reynolds is all the answer which I can at present make to either of the parties touching his application for a detachment of Militia to assist him in retaking Joseph Smith, said to be a fugitive from justice.

"I have the honour to be, very respectfully, your obedient servant,

THOMAS FORD."

Friday, 7th. Mr. Braman, a messenger from the Governor, arrived in Nauvoo, requesting a copy of all the testimony that was given before the Municipal Court and other affidavits concerning the expulsion of the "Mormons" from Missouri.

I therefore employed James Sloan, Samuel Gulley, George Walker, and Joseph M. Cole, in addition to my other clerks, who sat up all night to copy the testimony.

In addition to the above, I made the following affidavit:—

"State of Illinois, }  
Hancock County, } ss.

"Personally appeared before me, Ebenezer Robinson, a Notary Public within and for said county, Joseph Smith, senior; who, being duly sworn, says that in the year 1838 he removed with his family to the State of Missouri; that he purchased land and became a resident of Caldwell County; that he was an Elder and Teacher of the Church of Latter-day Saints; that the religious society of which he was an Elder numbered several thousand people, who were remarkably industrious in their habits, quiet in their manners, and conscious observers of the laws; that they had been for some years prior to his removal thither purchasing and improving lands, and were possessed of a vast amount of property, probably to the value of 3,500,000 of real and personal estate; that prejudices had for a long time existed in the minds of the rough and uncultivated people by whom his people were

surrounded, on account of their peculiar religious views and their different habits of life; that in the summer of 1838 the prejudice of the people against the deponent and his associates became great; that while in the peaceful pursuit of their labours upon their own farms, without any violence or aggression on their part, they were frequently attacked by armed mobs, their houses burned, their cattle stolen, their goods burned and wasted, many inoffensive people murdered, whole families driven out and dispersed over the country at inclement seasons, and every barbarity which the ingenuity and malice of a mob could devise inflicted upon them.

"These scenes of violence raged unchecked by the civil authorities, and many officers of the State of Missouri were open leaders of the mob and shared in its crimes. The armed Militia of the State were arrayed, without authority of law, for the purpose of driving the deponent and his inoffensive people out of the State, or of exterminating them if they should remain within it. (For proof of this fact, see the order of Governor Boggs, dated October 27, 1838, sent herewith.) That this deponent and his people received notices, warnings, and orders from the civil and military officers of Missouri, as well as from mobs who co-operated with them, to leave the State, and were threatened with death if they refused; that this deponent with others was taken prisoner by an armed mob, and oppressed, imprisoned, and carried from place to place, without authority of law. That his whole people, comprising at least 15,000 people, were driven out like wild beasts; that hundreds were murdered by shooting, stabbing, beating, and by having their brains beaten out with clubs. Great numbers were starved to death; many died from fatigue and hardship in the fields; women were ravished, children murdered, and every cruelty inflicted. This deponent with his comrades were imprisoned about six months and until nearly all his people were driven out of the State; that they were then, by order of the officers of the State, set at liberty and ordered to flee from the State; that, after they were released, they were pursued by armed men, who endeavoured to shoot them; that they thus were pursued out of the State, and were in peril of their lives as long as they remained within its limits.

"And this deponent says that he never committed any crime against the laws of Missouri; that he never commanded or controlled any military or other force; that he never left the State voluntarily, but hoped to be permitted to enjoy his rights, property, and liberty, like other peaceable citizens; but that he was driven out by

force directed by the officers and approved by the Legislature of Missouri; and that the lands and homes which his people had purchased and improved are now in many cases occupied and enjoyed by the very men who composed the mobs who dispossessed them; and he believes that the desire of plunder was one of the inducements which led to the great wrongs which his people have suffered.

"And he further says that the recent requisition made upon the Governor of Illinois, upon which a warrant for his arrest has been issued, has its origin in the proceedings before recited, in which this deponent, instead of being a 'fugitive' from the justice of Missouri, was driven at the point of the bayonet beyond its borders;

and that since such expulsion he has not been within the limits of Missouri.

"Wherefore, he prays that, upon examination of the premises, the Governor of Illinois will cause the writ issued by him to be revoked, and this deponent released from further proceedings in the premises.

JOSEPH SMITH.

L. S.

"Sworn to and subscribed before me, this 7th day of July, A.D., 1843. Given under my hand and notarial seal, the day and year last written.

E. ROBINSON,

Notary Public, Hancock County, Illinois."

(To be continued.)

## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 22, 1859.

NOT POOR BUT RICH.—Those who are termed the poor of society are not in reality the poor, but the rich. They are rich to do, and to accomplish, and to bring about results. All that is done they chiefly do, and the aggregate of their doings makes nations wealthy and powerful. But the world is full of delusions and impostures socially as well as religiously, which, aided by an unjust social system, makes the very sources and mines of wealth, the working classes, *appear* the poor and the gatherers of the wealth from those mines appear the rich. But this is only an appearance—an illusion, and not a reality. It is true that the one does gather and hoard the wealth, but it is the workers that produce it. One of the greatest causes of this social delusion is in the fact that the people themselves do not know that they are the rich, and that they can do anything, and that it is they that do nearly everything and produce nearly everything; and the other great reason is because of the non-possession of a people's social system, with none to organize and direct their labour and find them work but their self-constituted masters. We do not, however, see how this can be remedied, in Gentile society at least, until the Divine Master take the matter in hand to organize the people, give them a people's social system, direct their labours, employ their energies, and find them work. But neither this subject nor the great social question is the point now in hand; and we only touch upon them to bring out the fact that those who are termed the poor are not in reality the poor, but the rich.

There are abundant evidences that thus God looks upon the matter, and that in accordance with such a view he measures his purposes, performs his operations, chooses his means, selects his instruments, and appoints his overseers. He has always chosen the *people*, and he has done so again for the accomplishment of the greatest work which he has ever yet performed among the children of men. He has also ever chosen the fishermen and the carpenters and the ploughmen and the shepherds to be the pillars of the kingdom of heaven and the principal ministers of the Most High; and thus he has also acted in this, the climax of dispensations.



What does this Divine choosing show? Does it not show that the Wisest One insists upon the fact that the workers are the rich, and that his working Saints are capable of performing everything, if they only have faith in his undertakings and in his directions, and willingly perform the work which he gives to them. Look at the facts. They stand thus in the case of the Latter-day Saints: The Saints are nearly all of the working classes, with only that which they earn from day to day, and that which Providence blesses them with, because of their righteousness, in the gifts of good health oftentimes above their neighbours, or more than ordinary employment, &c., as the case may be; for we verily believe that Providence does bless the faithful and does make them, in spite of all their doings, richer than their neighbours, and richer and much fuller of the life that is eternal than their non-doing, poor-spirited, whining brethren. Now, unto such a class of Saints—namely, *labourers*, and not capitalists, he has given the most stupendous work that can be undertaken, and has given to them to create results that shall overwhelm the world and fill it with his glory and power and wonderful doings. Does not this show that God insists upon the fact that his working Saints are rich enough to perform the greatest of works, capable of undertaking the most stupendous movements, and equal to the bearing of all the burdens that he shall call upon them to bear towards the success and interests of his kingdom. To imagine, then, that we are poor is, in the first place, derogatory to ourselves; and in the second place, derogatory to God and a scandal on the wisdom of his ways, doings, and choosings. To think that we are not equal to the work given is a libel upon our own powers and a questioning of the efficiency of the Divine Mover. To imagine ourselves incapable hinders the vast amount which, with faith and nobility of soul, we could perform, and also stands in the way of the accomplishment of God's purposes.

What will be the chief difference between the great future and the comparatively little present?—for, great as our past has been, it is nothing to be compared to the greater future. Wherein will consist the great power that will move and astonish the world? What will be the cause of the Saints' mountain-lifting? From whence will the great results come which shall roll forth from this Church over the nations until they shall tremble under their force and the immensity of their weight? What will be the chief cause of the increasing rapidity of the work until its moral velocity shall seem even to exceed that of this age of railroads and the speed of the lightning current on the electric wires? Will it be because of an immense increase of numbers? Will it be because the nations, headed by their kings and rulers and priests, will join in the new covenant between Christ and his Saints, or because the millions of the nations will enter the Church with a rush? No: such will not be the case. It is true the Church will have great increase in numbers, and it is also true that God's work among the nations is only just beginning. Not in this, however, will consist the cause of those wonderful events and developments to which we have referred, but chiefly in the following:—

The Saints will realize more their resources, feel more their capabilities, and know more what they can do. They will undertake more, do more, and move more, individually and collectively. The cause of their mountain-lifting may be explained according to the logic of the fair sex, who are very great in truisms,—namely, the cause of their mountain-lifting will be because they will figuratively lift mountains; and because they will be continually lifting mountains, therefore they will become celebrated as mountain-lifters. The great results which shall roll forth from this Church over the nations, until they shall tremble under the force and immensity of their weight, will be created by the labours of the Saints themselves; and, under

God's blessing, *they* will be the sources from whence those results will flow, and *they* will be the rollers who will roll the results which they have created over the world. The cause of the increasing rapidity of the work, until it shall reach and even exceed the velocity of this age of railroads and the speed of the lightning on the electric wires, will be because of the rapidity with which the Saints will undertake movements, and because of the rapidity with which they will roll them along.

Now, we know that we have been laying down for the consideration of our readers so many truisms. But what of that? How often are sage men looking after a bit of truth, or hunting for the key of some great problem that may be found by a child in a truism. After all the great pretensions of men as logicians, the feminine system of logic would put us to the rightabout, and enable us to reach many truths that we are looking for all our lifetime to come. For instance, how many of the Saints had for years been looking for these wonderful events of God's Latter-day Work to come clothed in mystery and a "night of clouds!" How few realized the simple truth—namely, that those events had to be created by the Saints! How few realized that the number and greatness of the undertakings of the kingdom would be found in the simple fact that the Saints laid hold of numerous and great undertakings! How few realized that the work of the last days would grow in importance, gather force, and travel towards completeness just in proportion as the Saints enlarge it by their labours, give force to it by their energies, and travel towards its completeness by their operations! It must be understood that God will not move faster than his people, and that he will build up his kingdom, not independently of his Saints, but *through* his Saints.

And this great work of his the Lord has given to his working Saints to perform. Is not this a strong proof that the working classes are not in reality the poor, but the rich, and that they are capable of doing the greatest of works when to their working character is added the character of Saints? But will not the Saints grow poor and worn out by their doings and continual liftings? Verily no; but thereby they will grow rich and powerful and great, both as individuals and as a community. Moreover, they will realize that they *are* the rich, feel their power, and know what they can do; and God is going to give them the kingdom and the greatness of the kingdom under the whole heavens as their reward. They will then possess all the work which they have done, and a great deal more which the Lord will have done for them.

## CORRESPONDENCE.

ENGLAND.—NORWICH PASTORATE.

Bedford, October 7, 1859.

President Calkin.

Dear Brother,—As the third quarter of the year is now closed, I will give you a brief account of things as they exist in this Pastorate.

The Presidents of Conferences and Travelling Elders are good, faithful men, working with all their might to build up the kingdom of God; and so are the

majority of the Priesthood in the various Branches.

The Saints have responded to the late call made upon them for the old book debt, and have thus cleared off all the indebtedness of this Pastorate, with a small balance left to help some other, if any require assistance.

We have done considerable preaching out of doors this summer, but have not baptised any from that means as yet, although many appear very favourable; but in most cases the people are bound

by their landlords and employers, who intimidate them by threats of various kinds, which prevent many from obeying the Gospel.

We have established Preachers' classes throughout the Pastorate, and many of the brethren appear interested in them; and I believe they will be productive of a great amount of good.

We now intend to bring the Gospel before the minds of the people in the towns and villages where we have meeting-rooms in the best manner we can,

and to make our preaching meetings as effective as possible.

We have been blessed with a visit from Presidents Ross and Budge, which cheered our hearts greatly in this Pastorate.

The Saints generally are feeling well, and manifest a desire to progress in the work of God.

With kindest regards of myself and brethren labouring with me, I am yours truly,

WILLIAM BAYLISS.

## TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,  
by Elder HENRY WHITTALL.]

PASSAGES FROM ANCIENT AUTHORS, ILLUSTRATING THE LITERAL MEANING OF  
"BAPTIZO" AS UNDERSTOOD IN THEIR DAY.

### POLYBIUS.

The following translated passages from the historical work of POLYBIUS, who flourished about 150 years B.C., will illustrate the sense in which the original term which is rendered "baptized" was used in his day.

In allusion to the victory of the Carthaginians over the Roman fleet near Drepana, Sicily, Polybius says—

"If any were hard pressed by the enemy, they withdrew safely back, on account of their fast sailing, into the open sea; and then turning round and falling on those of their pursuers who were in advance, they gave them frequent blows and baptized many of their vessels." (*Lib. i., c. 51.*)

In reference to the disadvantages under which the Roman soldiers laboured during their contest with Hannibal's forces on the banks of the Trebia, he says—

"At first there was eagerness and zeal among the soldiers; but when the passage of the river Trebia came on, which had risen above its usual current, on account of the rain which had fallen, the foot with difficulty crossed over, being baptized up to the chest." (*Lib. iii., c. 72.*)

Concerning the failure of a party of horsemen in Upper Asia, when sent to intercept the enemy near a river, he says—

"When they approached Xenetas and his company, owing to their ignorance of the places, no need of enemies to defeat them; themselves baptized by themselves, and sinking in the swamps, they became of no use whatever, and many of them even lost their lives." (*Lib. v., c. 47.*)

Referring to the injury sustained by the Roman vessels lying at Syracuse, owing to certain mechanical contrivances of Archimedes, he says—

"Owing to these contrivances, some of the vessels fell slantwise; some were even upset; but the greater number, their prow being thrown down from a height, were baptized and became full of sea and confusion." (*Lib. viii., c. 8.*)

In alluding to a naval fight between Attalus and Philip, he says concerning the former—

"Observing one of his own five-oared vessels wounded and baptized by a vessel of the enemy, he hastened to its assistance with two four-oars." (*Lib. xvi., c. 6.*)

## STRABO.

The following translated passages from a geographical treatise by STRABO, who flourished during the reigns of the two Cæsars, Augustus and Tiberius, (during whose reigns also Jesus Christ lived,) will illustrate the sense in which the term rendered "baptized" was used in his day.

Speaking of an instrument used in catching sword-fish, Strabo says—

"And if it fall into the sea, it is not lost; for it is compacted of oak and pine wood; so that even if the oak is *baptized* by its weight, the remaining part floats and is easily recovered."

Speaking of certain lakes near Agre-gentum, he says—

"These have the taste of salt water, but a different nature; for even persons who cannot swim are not liable to be *baptized* in them, but float like logs on the surface."

Speaking of a cavity through which the river Pyramus flows, he says—

"Into this cavity, if any one from the ground above let a dart down, the force of the water makes so much resistance, that it is with difficulty *baptized*."

Speaking of a salt pit in Tatta, he says—

"This pit is a natural one; and so easily does the water form a crust round everything *baptized* into it, that if persons let down a circle of rushes, they will draw up wreaths of salt."

Speaking of Alexander's passage along the shore of Cilicia, he says—

"Although Alexander had chanced on a tempestuous season, he trusted in the main to his fortune, and set out before the tide had abated; so that the whole day's march was in the midst of water, the men being *baptized* up to their loins."

Speaking of the asphaltus obtained from the lake Sirbonis, he says—

"After this, it will float on the surface, owing to the nature of the water, which, as we said, is such as to render swimming unnecessary, and such, that one who walks upon it is not *baptized*."

## DIO CASSIUS.

The following translated passages from a history of Rome, by DIO CASSIUS, who flourished during the reign of the Roman Emperor Severus, will show the sense in which the term rendered "baptized" was used in his day.

Alluding to the effects of a severe storm in the neighbourhood of Rome, Dio says—

"The vessels which were in the Tiber, and which were lying at anchor near to the city and to the river's mouths, were *baptized*."

Alluding to certain political party movements, he says—

"These differ little or nothing from seamen tossed about in a tempest, but are carried up and down,—one moment in this direction, and another in that; and if they suffer even the least collision, they are entirely *baptized*."

Alluding to Curio's soldiers, when escaping from Juba's pursuit, he says—

"Not a few of these fugitives perished, some being knocked down in their attempts to get on board the vessels, and others, even when in the boats, being *baptized* by their weight."

Alluding to an expected naval engagement, he gives as the words of Antony to his seamen—

"If any should come near you, how could he avoid being *baptized* by the very multitude of your oars?"

Alluding to certain events which transpired during the forementioned engagement, he says—

"The combatants in this engagement attempted to lay hold of the vessels which approached them with grappling-irons: but if they failed in this, owing to the shock which their own vessels received, they were *baptized*. . . . Some of the combatants would dive under the oars of the vessels, and knock them from the rowers' hands, while others from the decks would *baptize* them with stones and engines. . . . Some, leaping into the sea, were suffocated; others were *baptized* by the blows they received by the opposite party."

Alluding to the besieged citizens of Byzantium, who endeavoured to escape by sea, he says—

"Some of these, from the extreme violence of the wind, were *baptized*."

(To be continued.)



# AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 658.)

On nearer inquiry, however, into the state of that civilization which was at first so highly lauded by the Spaniards as hardly inferior to that of Europe, it was ascertained that neither the Mexicans nor the nations bordering upon their empire, and who in a great measure participated in their civilization, were acquainted with the use of iron, without which, it has been observed, no nation can advance far in the arts of civilized life; that they had not any tame animals trained to assist man in his labours; that they were unacquainted with the art of writing, and even with the use of hieroglyphics, having no other means of conveying to succeeding ages an account of the past than by the imperfect and tedious process of picture-painting, which, however, they had carried to a considerable degree of perfection; that communication between the different provinces of the empire was rendered almost impossible by the absence of roads and the density of the forests which in a great measure covered the face of the country; that commercial intercourse had attained no higher degree of development than was consistent with a system of barter, the only approach to a standard of value being the establishment of the beans of the cacao as an instrument of commercial interchange, chocolate being a beverage in universal use throughout the country; and that the religion of the Mexicans, though formed into a regular system, bore the character of a gloomy and atrocious superstition, their divinities (worshipped under the form of stone idols of hideous aspect) being represented as sanguinary and revengeful beings delighting in the sufferings of the human victims sacrificed on their altars, and having their temples decorated with the effigies of serpents, tigers, crocodiles, and other ferocious animals. These facts, together with the still more significant circumstance that they were surrounded by tribes who, in proportion to their distance from this centre of civilization, approached nearer and nearer to a state of savage brutality, seemed sufficient to establish the opinion that the Mexican nation was still in its infancy, and separated by only a few centuries from the condition in which its ruder neighbours were still merged. The traditions of the Mexicans, as they were understood, did not indeed assign to their empire any great antiquity; Montezuma, the monarch who ruled over them at the period of the arrival

of Cortez, being, according to their own accounts, only the ninth ruler since their establishment in those territories. But it will be remembered that they assigned their civilization to an anterior race. This was, however, considered a fond conceit common to every people of recent date. Whatever may in reality have been the state of civilization in the newly-discovered world, its want of vigour was soon proved by its utter subjugation to that of the old. Fifty years after the first landing of the Spaniards on the coast of Yucatan, their authority was established over almost the whole of the vast territory of Central America; and a few years later, the number of the original inhabitants of these countries was so much reduced, that the accounts of their former populousness seemed fabulous. Their monarchs and various rulers were deposed and put to death, their religion was proscribed and persecuted, their temples and palaces were destroyed, their cities razed to the ground, their idols broken into fragments, or, when this could not be effected, buried in the earth, and the dwindled remains of their population reduced to a miserable state of servitude. Even now, when republican institutions have been established throughout the countries which once acknowledged the sway of Spain, and when the inhabitants of all colours and all races are recognized as equal before the law, the poor Indian, in whom every trace of the spirit of a free man has been obliterated, bends meekly before the superior race, kisses the hand which inflicts the punishment of the lash, and repeats the words which have become proverbial among the Spanish Americans—'The Indians do not hear, except through their backs.' . . . Beyond the boundaries of the Mexican and Peruvian empires, and the countries immediately adjoining them, the inhabitants of the American continent were divided into small tribes independent of each other, destitute of industry and arts, forming no regularly organized societies, and living altogether in a state so rude as to come under the denomination of savages. The physical features of the various tribes distributed over that vast continent were, however, so uniform, that it at once became evident that, although in different stages of civilization, they all belonged to the same race, and were merely subject to such modifications as would necessarily arise from the differences in the

natural features of the districts which they inhabited and the state of the society to which they belonged. Thus in the more northerly regions of the North American continent, where the English made their first settlements, the Indians were in a much ruder state than in Central America, but possessed a more warlike spirit and greater physical vigour; and the struggle between them and the invaders of their country was consequently of longer duration and of a somewhat different character. Here the red man never submitted, and the European settlers could not boast of having conquered the land until they had utterly expelled or exterminated the tribes to whom it belonged by right of prior occupation. As to the country itself, with the exception of the territories occupied by the Mexicans and Peruvians, and to a certain degree those immediately adjoining them, it was untouched by the hand of industry, and presented throughout one great uncultivated wilderness, save where a small patch of Indian corn proved the neighbourhood of a native encampment. It was covered with immense forests, which, particularly in the southern and naturally most fertile regions, were rendered almost impervious by the rank luxuriance of vegetation. The vast plains were overflowed by the constant inundations of the rivers, and were converted into unwholesome and impenetrable marshes. In a word, nature presented throughout a picture of wild desolation, though abounding in all the features most favourable to the development of civilization and prosperity.

So little credence was generally attached to any high state of civilization having existed in these regions previous to the Spanish conquest, that when the ancient remains of which we are about to treat were first brought to light by the industry of adventurous travellers, all minds set to work to discover who could have been the authors of these remarkable works, few being inclined to ascribe them to the ancestors of the despised race which had been so easily subjugated by small bands of Spanish adventurers. So little, indeed, was the existence of these monuments known, that the able, philosophic, and conscientious Scottish historian, Dr. Robertson, in his 'History of America,' published 1777, affirmed, on the authority of persons long resident in those countries, that there was not throughout Spanish America 'a single monument or vestige of any building more ancient than the Conquest;' and his general estimation of the state of the inhabitants of those countries at that period led him to the conclusion that the progenitors of the American race must have been in a very barbarous state when they left the cradle of

mankind to populate these unknown regions. In one of his reports to Charles V., Cortez describes his manner of proceeding in Mexico as follows:—'I formed the design of demolishing on all sides all the houses in proportion as we became masters of the streets, so that we should not advance a foot without having destroyed and cleared out whatever was behind us.' These words characterize the policy of the Spaniards throughout the whole of New Spain—a policy followed up during two centuries, and resulting in the almost total obliteration from the face of the country of every trace of the state of things which preceded their arrival. The few ruins that were left to tell the tale of desolation, and the gigantic pyramidal structures which the untiring industry of the conquered race had reared, and which even the insatiable hatred of their conquerors was unable to destroy, remained utterly unheeded, failing to awaken the interest of the natives of Spanish descent, and lying beyond the reach of European curiosity, through the jealous policy of Spain, which placed innumerable impediments in the way of explorers. However, at the commencement of the present century, the illustrious Humboldt, braving all difficulties in pursuance of those scientific objects to which he devoted his life, visited New Spain; and through his reports Europe learned, for the first time, from an authority which admitted of no doubt, the existence of ruins fully confirming the statements of the early Spanish writers relative to the cities and temples of Mexico. Since then, tourists innumerable, scientific and unscientific, have visited and explored the ruins of Mexico. But the territory which stretches from Mexico to the Isthmus of Darien, including the peninsula of Yucatan, remained for a long time comparatively unknown. Yet within the impenetrable forests of those very partially-cultivated States are concealed the most remarkable remains of ancient cities, many of whose buildings and sculptures are in a state of such extraordinary preservation as to render it difficult to believe that they have been abandoned for centuries. In the year 1750, some Spaniards travelling in the interior of Mexico are said to have penetrated into the province of Chiapas, and to have discovered there, either by chance or through means of information received from the Indians, the remains of a city consisting of ancient stone buildings, and extending, according to their account, over an area of from eighteen to twenty-four miles. So utterly unknown had the city been until then, that no tradition of the country gives any clue even to its name. Among the few Indians who were acquainted with the existence of the ruins, they were known as Las

Casas de Piedras—that is, the Stone Houses; and the travellers who have since explored them have bestowed upon them the appellation of Palenque, from the name of the little village in the vicinity of which they are situated. The news of this discovery, though it reached the ears of the Spanish authorities, failed to awaken their interest.

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—The decree has been signed for the fortification of the French port of Grandille and some small islands opposite Jersey. An immense floating battery is building at Bordeaux, which is to have bulwarks three feet in thickness. The different powers of Europe have despatched vessels of war to be present on the spot during the period of the Spanish expedition to Morocco. England has a squadron at Gibraltar, and cruisers on the coast; and France has sent a squadron to Algeiras. Russia, Naples, Austria, Prussia, Portugal, and Denmark have each one or two ships. Madrid letters state that the Spanish Consul at Tangiers had received orders to quit his post on the 15th instant, and on the 18th Spanish troops would enter the Moorish territory, unless the pending dispute was previously arranged.

**AMERICAN.**—An extraordinary appearance of northern lights in California is reported in the *Herald*, which says—"The colour of the northern sky was that of a fiery crimson: it seemed as if a hundred thousand buildings were burning at one moment: the sight was awfully sublime: the appearance now is positively awful: the red glare is over houses, streets, and fields; and the most dreadful of conflagrations could not cast a deeper hue ahead." Accounts from Venezuela state that the Foreign Consuls at Ciudad Bolivar had issued an appeal to the Governors of the French, English, and Danish West India islands to interpose in the intestine troubles of the country, as nothing but foreign intervention will save the inhabitants from entire destruction. In this appeal, the Consuls say that the contest now going on is not one of ordinary revolution having for its object a political end; but, on the contrary, the motto now is violence, death, and pillage. The acts of atrocity committed by these vandals are, they say, so numerous that it would be difficult to enumerate them. In the provinces of the interior whole communities have disappeared, and the country is rapidly depopulating. A despatch from Puerto Cabello, dated Sept. 6, says—"The troops from this city, together with the marines, landed at Maento 400 strong, and assailed Lagunayra from the east, while the fleet, composed of nine sailing vessels and one steamer mounting thirty guns, bombarded the port in every direction: 2,600 men from Caracas made a simultaneous attack at various points to the west of the port. At Maracay, 150 men of our troops, commanded by Menendez, captured that city after a severe struggle. The city of Baul, defended by two hundred men, under the brave F. L. Vasques, was attacked on the 20th ult. by the revolutionists, 600 strong, under C. Perez and Felix Puerto, who were repulsed with a loss of 150 men and on the 28th a new attack met with a similar fate."

## VARIETIES.

"WHY, Tom, my dear boy, how old you look!"—"Dare say, Bob; for the fact is, I never was so old in my life."

A MEDICAL student under examination being asked the different effects of heat and cold, replied, "Heat expands, and cold contracts."—"Quite right. Can you give me an example?"—"Yes, sir. In summer, which is hot, the days are longer; but in winter, which is cold, the days are shorter."

**STEAM GAS.**—A new mode of generating illuminating gas by steam has been lately discovered. This new process is carried on without the use of coal, but with the use of some resinous substance. The mode is so economical that a machine of three-horse-power would be able to light a large town, and at a cost considerably less than ordinary gas.

**TRICKS WITH FLOWERS.**—There is a very curious trick that can be played with flowers. In one quarter of a minute, a dahlia that is all purple can be changed, so that every petal shall be tipped white; and a scarlet one changed, so that every petal shall be tipped yellow. This is done by simply burning some brimstone, and holding the flower a few seconds in the fumes. The change is instantaneous. Other flowers are subject to change by the fumes of brimstone, which discharges the colour wherever it reaches. The experiment is easily tried by lighting a few lucifer matches.